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## THE DISTRICT SCHOOL JOURNAL

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WILLIAM H. CAMPBELL, EDITOR.

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### OFFICIAL.

#### CIRCULAR.

#### SECRETARY'S OFFICE.

DEPARTMENT OF COMMON SCHOOLS,  
Albany, November 1, 1847.

Much confusion and irregularity are believed to exist in the reports made by the Trustees of joint school districts, growing out of the manner in which those districts have been, and continue to be numbered by Town Superintendents when formed or created, by the use of double and often triple numbers for one district. This method of numbering these districts should be immediately changed; and the school districts, thus designated, should be re-numbered before the next annual reports of the Trustees are made. In all cases, where a joint district has more than one number to designate it, all the numbers, except that for the town in which the school house is situated, or the site fixed, should be dropped or left off. No joint school district should have more than one number; and it will be more appropriate and more easily understood, to follow the numbers in the towns where the school house is located, or the site fixed. If there are any such districts having no school house or site, the Town Superintendents should nevertheless, proceed and correct the numbering, as they may deem advisable.

The Town Superintendents will please to observe that this Circular contains a specific direction to them, that should be attended to immediately; and the School District Trustees interested, must be duly notified, when any change or alteration is made.

N. S. BENTON,  
Sup. Com. Schools.

### POPULAR EDUCATION.

[For the District School Journal.]  
EDUCATION IN SCOTLAND.

(Continued from page 113.)

The Scottish parochial system of education has had a very remarkable influence upon the national character. Previous to the establishment of that system, the Scots were as ignorant and superstitious as any people in Europe. During the feudal ages, whatever learning and philosophy existed, were confined entirely to the ecclesiastical orders. Even knights and nobles could neither write nor read writing; such accomplishments being considered fit only for priests. Military skill and dexterity in combat were the most envied acquisitions among gentlemen, and the peasantry were little, if at all, above the condition

of serfs, who must take the field at the bidding of their superiors. Fighting was held to be the natural and proper occupation of a free-born man; the short intervals of peace were spent in the mimic warfare of tournaments and the chase; and, as among the ancient Greeks and Romans, the name of virtue was monopolized by bravery in battle. Poets there were then in Scotland, and professors of scholastic theology and dialectics, as famous as any in the world; and the old English was spoken and written as purely in North Britain as in England. Chaucer was not a greater master of the Saxon style than the amiable and unfortunate James I. Indeed Scottish poetry, in those martial times, exceeded both in quantity and quality the poetry of the neighboring kingdom; the writings of father Geoffrey alone excepted. Besides the rhymed chronicles and versified adventures which supplied the place of history, the feudal period of Scotland gave birth to those numerous traditional ballads, the collection and imitation of which exercised the industry and genius of Ramsay and Burns, Scott, Hogg, and Cunningham. Still these were only the effusions of a state of society that from the days of Homer, or rather from the earliest ages, cultivated the arts of war, and minstrelsy—rejoiced in feats of arms and the celebration of them in rude but stirring strains. The Scottish ballad furnish proofs of these two facts, namely, that genius is irrepressible even under the most adverse circumstances, and that the great body of the Scottish people, whether noble or plebeian, were then unacquainted with even the rudiments of education. The native characteristics of the national mind were discoverable in the humor, shrewdness and pathos of the national poetry and music; but the population was on the whole still sunk in ignorance and barbarism.

But the revival of letters had its effect in Scotland as well as in other European nations. In Scotland, however, it assumed a peculiar mode of manifestation: for while among the Scots there arose a fair proportion of profound scholars, and accomplished authors; the practical sagacity of the leaders of the people suggested a more general diffusion of knowledge. Scotland was the only nation, so far as we are aware, which, in those days, acted on the noble principle that the best preparation for freedom and its surest safeguard is the education of the masses. In this respect she has been an example to the world. The planting and endowing of a school in every parish, and the encouragement of education by the clergy, one of whose official duties it is to superintend it, brought the means of instruction within the reach of all, and raised such a love of instruction among the people at large, that to be unable to read, and understand what they read, came to be looked upon as disgraceful. The religious element, so prominent in the schools, and sustained by the stern discipline of the church, formed a race of moral and religious men. Nor was their piety a mere matter of sentiment, and their virtue the mere dictate of utilitarianism. A Scotchman is particularly suspicious of impulse. His very declamation is demonstrative. He cannot make an address unless he has a point to argue about; and he will not listen to a harangue that does not prove something or at least seem to prove it. Consequently is an adverb he dearly loves, and therefore and wherefore are music to his ear. But his reverence for the Bible, and his thorough belief in its inspiration, lead him to rely upon its announcements as the strongest of all evidence. Hence the Bible is his rule of right, and not any considerations of utility. A man who talks about the fitness of things, or the course of nature, or the soul of the universe, or any such general and shadowy substitutes for God and revealed duty, is quickly detected, and marked as a dangerous person—one who prefers the lucubrations of Tom Paine to those of Moses and Paul. We employ the present tense as we write, although Scotland is now

considerably altered in respect of uniform and implicit adherence to the national creed. Ever since the days of Hume she has harbored a considerable number of free-thinkers in her large towns, and their ranks have of late years been increased by the intercourse of Scottish artisans with those of the south, in their various societies and combinations. America, where all opinions from orthodoxy to atheism, are openly proclaimed, has also exerted some influence in the production of this change. Yet after all, the widely heterodox are not very bold in North Britain, and all sects except the presbyterian are feeble among the natives of the land.

These considerations are closely connected with our present subject; for we trust it has not been forgotten that the Scottish parish schools are part of her ecclesiastical establishment, and they have been as efficacious as her churches in stamping a religious character upon her population. Before the introduction of popular science into the common educational course, Calvinistic theology, as embodied in the shorter Catechism, was the only science on which the juvenile understanding was exercised. This system, with its profound dogmas and metaphysical distinctions, was not only fitted originally to the general Scottish mind, but, as in all congenial studies, strengthened it. Calvinism became the favorite theme of reflection and conversation all over the country. Among the surviving peasant worthies and cottage patriarchs it is so still. These are men whom their grandsons may reverently affect to undervalue as old-world people; but they are men of thought and steady principle, which are the best parts of education. The father of Robert Burns was a person of this kind—a sapient, staid and deep-reflecting cottar. Burns had the advantage of the good old training, and it was visible—distinctly visible—even in his erratic life. But the skepticism which preceded the French revolution, and found utterance in the works of certain Scottish philosophers, took hold of the poet's mind. The subtle speculations of the Genevese theology in the hands of unskilful expounders, and the rigid discipline of the Kirk exercised upon a wayward son of Genius, excited his satirical gift. He sought excuse for his own irregularities in the failings and peculiarities of the clergy, and his spirit of independence fired at the idea of liberty whether in politics or religion. While, therefore, he poured forth not only his own soul, but likewise that of his nation, in songs of beauty and tenderness, constancy and disinterestedness, wit and humor, liberty and patriotism, so that he was panned all over the land as the oracle of true Scottish feeling, and his verses have kept that feeling extensively alive, yet this good has been materially neutralized, by many a reckless allusion to incontinence and intemperance, and many a mirthful caricature of piety, justified, no doubt, in some slight degree, by surrounding hypocrisy, and absurdity, but still powerful, far more powerful than he, perhaps, in his comparative obscurity, counted on—to corrupt the principles and undermine the simplicity of his countrymen. We believe that the revivification of his bacchanalian ditties, the ludicrous narratives of his amours, the fun and frolic of such poems as 'Scotch Drink,' 'Tam O' Shanter,' 'John Barleycorn,' and the 'Jolly Beggars,' and the laughable sarcasm of his diatribes against church and churchmen, have been as wide and striking in their influence, as the pure and noble, and not seldom devout sentiments of his more serious productions.

We have ventured to make these statements concerning Burns, because his history is every where well known, and, while his case affords a good example of common Scottish education, it is also a good example of that change which, from his day to the present, has been coming over the minds and modes of thinking of many among the Scotch working classes.

It is not to be denied that for many years before the late Doctor Chalmers came out as a great preacher and ecclesiastical reformer, an extensive lethargy overspread the Church of Scotland. The theology of her pulpits was, with a few exceptions, meagre in the extreme; the sermons of some of her most popular ministers, such as Logan and Blair, were to a Calvinist, mere elegant inanities; and the habits of many of her clergy were worldly, if not dissipated. School-masters participated in the general declension. Snuff and whiskey were in demand among them. They were no strangers to the tavern with its sanded floor and pewter gill-stoups. They were frequent guests around the farmer's *toddy-bowl*; and the village grocer or baker did not think his evening entertainment complete without a story from the dominie, and a song from the ruling elder. It is remarkable how fond Burns was of the society of school-masters. He found in them men of ability, and a fit and favorable audience for his sallies of humor and poesy. Their subordination to the ministers of their parishes rendered his satire of clerical slips in logic and propriety by no means unpleasant to them; and while he was patronized by the aris-

tocracy of the manse, he was cock of the company in the village school-house. We apprehend that during this season of laxity, the Bible and catechism, although read and committed to memory according to law in every school, were no so carefully explained as heretofore. Strict piety was kept alive chiefly among dissenters, who grew in numbers as the church decayed. This had a beneficial counteractive effect on the parochial schools; for dissenters seldom or never dreamed at that time of opening seminaries for themselves. Their children were still sent to the school of the parish, and doubtless their religious feelings and wishes were respected by the parochial teacher; so that whatever his own private sentiments might be, he would continue to pay some heed to religious instruction.

In those days the country parish school was attended, as it had been from the beginning, by the children of all grades except the high aristocracy. The sons and daughters of the wealthy farmer and thriving shop-keeper, and the families of the small *laird* and the minister themselves, stood up in the same class, and romped in the same playground with the children of laborers, farm-servants and even paupers. There was no distinction. Scotland was then, in this particular at least, more practically republican than America is at present; and school friendships between rich and poor were, like the affection of foster-brothers, often lasting as life. In the great city academies there was a similar blending of ranks. The children of nobles and landed squires mingled in the arena of learning with those of merchants and tradesmen. A youthful peer of the realm must contend for a prize with a store-keeper's heir, and exchange buffets in the playground with the son of a linen-draper. Sir Walter Scott speaks of the late Earl of Dalhousie, a nobleman of five-and-twenty descents, and afterwards Governor-General of Canada, as "the little *lordie* Ramsay of the high-school yards." But sometimes the teachers were guilty of patrician partialities, although theoretically, the only aristocracy of the school was the aristocracy of talent. Doctor Adam, of whom we made honorable mention in our last, has been accused of this failing. The motto of the Scottish Metropolis is taken from the vulgar rendering of one of the Psalms. It is "*nisi Dominus frustra*," and was painted on the glass of the Old High-School windows. A plebeian youth was one day under examination by the learned Rector, and not acquitting himself well, the Rector called him a blockhead, and added, that he could not even translate the motto on the window opposite. The boy replied that he was not just so stupid as that came to, but, quoth he, "unless you be a lord, it is vain to come here."

All this, however, has been changed. The farmer's daughter is now reared as a fine lady. Her mother, like the classic Bishop of Dunkeld's Penelope,

"Keapt close the house and birlit at the quhele."

She executes Rossini on the piano-forte, and graduates at Victoria College. Her brother follows the plough, as he does the fox-hounds—on horseback. He has never entered a parochial school except to patronize the education of the poor at an annual examination, and even that happens only with one in ten thousand. His father can afford to board him in town, and he thus escapes the vulgarizing influence of plebeian society. The minister follows the same plan, or entertains a private tutor in joint stock with a neighbor. In short, there is now an almost total separation between the rich and poor in the matter of education in Scotland. The nobleman or gentleman rarely encounters the son of industry in the race of learning or amusement, till they may happen to meet at the same university; and then the association is merely nominal. Indeed, ever since the legislative union of Scotland with England, in the beginning of the last century, the Scottish aristocracy have grown more and more English in their manners and customs, and Episcopalian in their religion. After the incorporation of the Northern Parliament with that of London, residence in the south became necessary to many, and fashionable with all who could afford it. The old people continued Presbyterian, even in England, but their offspring attended English schools, entered English colleges, and finally became members of the English church. Nineteen-twentieths of the Scottish church patrons are at this day, Episcopalian.—The people have certainly felt and lamented this change. Nevertheless, they saw it was inevitable; they appreciated the counterbalancing advantages of political union in Britain, and by their industry and good sense they have increased in prosperity, and now constitute the least expensive, because the quietest division of Her Majesty's dominions.

But increase of wealth and population have brought evils in their train. In the manufacturing and mining districts of Scotland, the population has far outgrown the original means of education, and the government being allowed to slumber in consequence of the quietness

of the country, have not attended to the requisite extension of schools. The national scheme has hitherto been stereotyped. Parishes which fifty years since, numbered hundreds of souls, now count them by thousands. Hamlets have swelled into large towns, and the moor which shewed a few huts here and there upon its surface, now swarm with the households of men who excavate mineral treasures from beneath it. Private efforts have of course been made to meet this new state of things; but the legislature has as yet done little. It has begun, however, to bestir itself. A plan similar to that adopted in Ireland, so far as we have ascertained its nature, is at present on foot, which we may find an opportunity of explaining in some future article. Meanwhile, we shall briefly detail the steps which the church saw fit to pursue in order to afford the means of instruction to the children of the laboring classes in the towns and cities of Scotland.

Dr. Chalmers' idea of assimilating the economy of town parishes to that of parishes in the country, led to the erection of parochial or sessional schools in St. John's parish, Glasgow, upwards of twenty-five years ago. There were at first, two schools built—one a common school and the other a commercial. The Doctor raised sufficient funds to endow them to the extent of \$125 each, per annum. The fees were limited to sixty and eighty-four cents a quarter, according to the pupil's stage of advancement. Dwelling-houses were provided for the teachers, and they were permitted to add to their income by private tuition at spare hours, and at whatever remuneration they could obtain from the more wealthy parishioners. Subsequently, three other schools, with a school of industry, exclusively for girls, were added, and endowed at the same rate. The whole six are capable of accommodating between 700 and 800 children. They have been, on the whole, well managed, and they continue to flourish. It would have been advantageous to have expended the funds in erecting a large academy, with a variety of class rooms, and teachers for each department severally, instead of erecting separate buildings, and placing children of all ages and degrees of progress under one man, as must be the case in country schools. It is probable that Dr. Chalmers did not reflect upon this. But others who followed his example in getting up sessional schools, have improved upon his plan, by adopting the division of labor in one great institution, and not a division of buildings with a master of all work in each. This is the true mode of education, and ought to be followed wherever it is practicable. There are now a number of such schools in the large towns of Scotland. Glasgow has four or five, and Edinburgh has more. In Glasgow, the fees are all the same as above stated, and in every case they are very low, in order to meet the poverty of many of the working classes in the old country.

But our limits do not permit us to proceed further at present. In another paper we shall conclude our observations on Scottish School Education, and give a sketch of the moral condition of the large towns, of which we have had an abundant opportunity to form an opinion. We have personally visited about four thousand families in one year.

(Concluded in our next.)

### DEMOCRATIC CHARACTER OF COMMON SCHOOLS.

[From the Report of Horace Bushnell on the Schools of Hartford, Conn.]

When all the children of the more wealthy and influential families are withdrawn from the public school, it ceases, of necessity, to have prominence in the public eye, and draws no warm circle of expectation round it. It is not a mere charity school, in which we might feel the interest of charity, neither is it, on the other hand, a school dignified by its prominence as a common school of education. It is a half pauperized independency which falls between all categories, and moves us neither in the way of respect nor of benevolence. The children feel themselves to be unprivileged in their attendance, and their parents have only a cold, despairing interest in the forlorn establishment to which they are doomed to send them.

How different the case, if they could see their sons and daughters in the same school, and class with those of the more distinguished families, engaged in a trial of talent and good manners, to excel them; sometimes successful; sometimes honored by public notice at examinations; pass-

ing at length, into a high school, where they are instructed in elegant learning and science; going home to speak at their simple table of the great facts of science, to discuss questions, and suggest tasteful thoughts. What a light and warmth would this give in the bosom of a poor family, or in one just rising into character. How kindly would it bind the hearts of the parents to society as a whole; how genial the influence it would shed on their humble walk. In such a case, the children are not trained to hate those above them, but only to emulate them because they now see that there is justice, and feeling, and friendship for them, and that they are encouraged on all sides to aim at the highest excellence.

Nor should we omit to say that an education begun at the common school is, in many respects, better than a private school can yield. It does the children of higher families good to sit on a level with the children of the lower, and, if it must be so, to be surpassed by them. It makes them respect merit, delivers them from their impractical conceits, and inspires them with a sense of justice. It is a great advantage also, to know society. Hence, the child who is brought up exclusively in a private school, and especially a boy, is not thoroughly educated. He does not know the people, and is not qualified to act his part among them. Their feelings, prejudices, tastes, deficiencies, are all unknown to him. His knowledge is more exquisite than the world is, and his character is practically un-Americanized. Going into life as a statesman, or a lawyer, or in almost any other capacity, he will go under a decided disadvantage. How small a thing is it, indeed, to teach children the names of mountains and rivers, and other things equally distant from them, when they do not really know their own neighbors and countrymen.

The more is this to be regretted when the knowledge of their fellow-citizens in lower walks of life, would so much diminish their distance from them, and breed in their hearts a feeling of citizenship as well as of humanity, so much enlarged; for man is man, whether high or low, and it will always be found, however much we magnify the distinctions of society, that his actions and feelings do, after all, spring from his manhood more than from his condition. A knowledge of the high, is a knowledge of many infirmities, together with many traits of fellow-feeling that pride could never suppress. A knowledge of the low, a knowledge also of many noble and fine qualities together with some vulgar prejudices. There is ever more distinction in the outward show of ranks than there is within; for when the two come really to feel and weigh each other, it is not the rich knowing the poor, or the poor the rich; but it is the man knowing the man, and both together knowing themselves to be allied by nature to the same God, as they are citizens of the same country. How fine a picture of society might we hope to realize, through the medium of a perfect system of public education!—What an elevation of manners in the whole people—what respectfulness to merit in all grades of life—what a friendly understanding, without jealousy of precedence or character. Gathering round the youth with a common interest, we should share a common pride in their ingenious efforts at improvement. Our streets would reveal the dignity of intelligence and character. Our houses would be the abodes of thrift, and self-respect, and virtuous happiness.

### THE VALUE OF EDUCATION.

From an Address before the "American Institute of Instruction."

BY CALVIN E. STOWE, D. D.

In every civilized community we observe striking diversities among individuals of the same nation, and even of the same parentage. In uncivilized communities these differences are far less observable. This single fact shows that such diversities however great they may be, are much more the certain effect of education than of any original, constitutional difference made by the Creator.



Why is it that in all the towns of our own country, there are some men uncouth in manner, rough in speech, and brutish in thought, while others are refined in manners, easy in language, and of intelligent and elevated minds? Not generally because they were born different, but because the one class has been educated and the other not. Why is one woman engaging in person, pure in thought, agreeable in manners, an object of affectionate pride to all who know her; while another, born with a mental and physical constitution in all respects equal, is disgusting in person, impure in thoughts, licentious in manners, an object of mingled pity and abhorrence to all who behold her? Because the one was reared in the bosom of a pious, pure-minded and virtuous family, the other was cast in early life among the very dregs of society, and exposed to all their increasing abominations. Look over the surface of society, and see the immense diversities that exist, and notice how few of them can be traced to constitutional differences, and how many to education, and estimate if you can, the invaluable importance of a right education in early life. In many cases it is all, humanly speaking that makes one man a benefactor of the human race, and another a drunkard or a thief; all that makes one woman the pride and ornament of society, and another an outcast and a prostitute. Who of us can say, that if our early education had been like that of thousands of others, we should not now, instead of sitting here in this quiet and respectable assembly, surrounded with circumstances of comfort and respectability, have been wallowing in debauchery, the degraded inmates of a prison or a brothel?

It is true that some break through the restraints of early habit, and become good and great in spite of a vicious or defective education; and that others, notwithstanding the influence of an education apparently good, become vicious and perverse. But these examples, especially of the first class, are extremely rare and remarkable exceptions to the general rule; and where they do occur, there can generally be discovered, on close examination, some hidden cause that has produced the good—some hidden defect that has occasioned the bad result.

Who, then, I say again, can estimate the unspeakable value of a right education—the deplorable evils of a wrong one, since the whole existence of an intelligent, conscious, feeling, immortal soul, for time and for eternity, so essentially depend upon it?

It is true there are individual diversities of character and capacity, which no education can equalize or assimilate; but the whole difference which exists between classes is made by education, and by education it is perpetuated. Wherever there is a domineering class and a degraded class, wherever there is an intelligent class and an ignorant class, it is education, and education alone that makes the difference. Reverse all the circumstances of the two, and in one generation, the domineering would become the ignorant and the ignorant the intelligent class. So far as God is concerned, *He fashioneth their wants alike*; and there is the same regular distribution and apportionment of talent in the different classes of society, that there is of the sexes. It is not the arrangement of God, but the wickedness of man that has kept, generation after generation, whole classes of human beings in a condition of hopeless barbarism and ignorance. How can we estimate the wickedness of this kind of oppression? When we see a well developed, virtuous, intelligent young man, or a graceful, accomplished, refined young woman, we involuntarily do them homage as among the noblest of God's works: and when we extend our view to eternity, and reflect that the spirits which animate those forms and gives them all their interest, will continue to exist and expand, and become more interesting through all eternity, we are compelled to feel that one such young man, or one such young woman, is worth infinitely more than all the products of the earth besides. Why then, should not every child that is born into the world, and endowed by his Creator with an immortal spirit, have the opportunity to become such a man or woman?

## PREPARATION FOR WINTER SCHOOLS.

It is not too early to commence making arrangements to secure a good school for the coming winter. For this, two things are absolutely necessary.

1st. *A comfortable School Room.* We have of late had considerable to say on this point, and now only add, that if your present building or room is out of repair, and it is not expedient to procure another, that the one you have should be made warm and comfortable, and suitably provided with seats and desks. Children cannot learn in a cold, dark, comfortless apartment or if seated uncomfortably. Then see that all the windows are repaired, and new ones made if necessary; that all the holes are patched up—a good stove procured, and plenty of wood, and a good sized pan or kettle to set on top of the stove, and have the room thoroughly cleaned and whitewashed; and then if your seats and desks are inconvenient, get some good ones made after patterns heretofore furnished in our paper. When you erect a new school house, the desks can be removed to it, and you will in this way be doing part of the work that will be necessary, and lightening the load which may be too heavy by and by. Remember, you cannot expect your children to love to go to school, if they are made uncomfortable the whole time they are kept there.

2d. *A good Teacher.* Why is there so much carelessness concerning the employment of teachers? How is it that a parent can be careful to go to a good shoemaker to get a pair of shoes for his boy, but will employ any body to fashion the mind and heart of that same boy; not considering that the shoes are soon worn out and cast aside, but the impress of the teacher in one winter's schooling may stamp the character of the man through his whole life, and even beyond into the future world. The sole of the foot can be cared for, but the immortal soul is not worthy of consideration. And this course is pursued by parents—parents, towards their own beloved offspring.

Were it the truth, that they have not the means to employ a good teacher—that is that a neighborhood could not afford to pay twenty or thirty dollars a month for a good teacher, instead of ten dollars for some scape-grace who is unfit for teaching, of all employments to which he could be called, or rather thrust himself; we could mourn with them over their dire misfortune, rather than complain of their criminal neglect. But it is not so. Few there are, even in the country, and none in the towns, who do not every month indulge themselves in some needless expenditure, which would more than pay their proportion of the increased wages necessary to secure a first rate teacher. No; the difficulty lies much more in the lack of will than of ability.

Then say not you cannot afford to pay a good teacher; and when you talk to your fellow trustee or neighbor, let not him urge poverty to get clear of a few dollars cost in this matter. Tell him it is for *his son—his daughter*—you plead. If well educated, ask him what he would sell his education for; and if uneducated, ask him if he would not rather have had ten or twenty dollars more per annum bestowed upon his schooling when a boy, than the interest upon a thousand dollars now. Let him beware, then, lest his child, when called to discharge the duties of a man—perhaps suffering excessively from mortification because of his ignorance, or having his power and influence sadly crippled because his natural powers had not been properly developed in childhood—should look back with sadness to the folly of his parent, who had thought it wiser to lay up money and property for his children, rather than spend a little in providing sufficient means of education.

Fathers—mothers—be wise in this matter. See to it that you give your own beloved children the best opportunities for education you can obtain. Then train them to moral and industrious habits, and you need not fear but that they will be respected and useful members of society.—[*Prairie Farmer.*]

## TEACHERS' DEPARTMENT.

[From the Connecticut School Manual.]  
REWARDS FOR STUDY.

Hiring scholars to study, prevails extensively throughout our system of education. It begins with the child learning the alphabet, and ends only with the college or seminary period of study. The first offer is a sugar-plum, the last is a valedictory address. Medals, money, prizes, honors, and the whole category of "sweet victuals," are used as motives to induce scholars to "get their lessons." We seriously question the wisdom of this course, and for the following reasons.

*It is unnecessary.* As much study can be secured without it. We could appeal to some schools with which we are acquainted, in proof of this position. There are at least two district schools in the central part of the State, where there is no "going above each other," no certificates, no prizes, and nothing of the kind held out as motives to study; and these schools will not suffer by comparison with any schools known to us. The scholars learn as cheerfully, and are as much animated in the exercises of the classes, as could be wished; and their progress is most gratifying to both teachers and parents. Our own experience, after trying the common method of rewards, places, certificates, &c., and also the plan of studying for the pleasure and value of acquiring knowledge, is decidedly in favor of the latter course *as the means for securing the most study.*

But the principal objection to making use of this kind of motive power to influence children and youth to do what is required of them, lies in certain evils, immediate and remote, which are inseparable from it. One evil is the injury necessarily done to the feelings of many of the class. There is a class of eight scholars—the one who is at the "head" the most, wears the medal, or takes a certificate at the end of the week; and at the close of the term, the one who has oftentimes borne off the weekly prize, takes the "present." Now the probability is, the victor does not deserve, on the ground of *real merit*, to hold this pre-eminence. Julia takes the prize, for she has all her time for study at home, and her parents take great pains to assist her in mastering her lessons. Perhaps she is older than the rest of the class, or she may possess quicker native abilities. Lucy and Edward of the same class, have to work every moment when they are out of school, are often detained at home, and have no assistance in their lessons. They are as anxious for the prize and the honor as Julia, but under these disadvantages they cannot obtain them. They study more diligently when they have time for study, and their conduct is as good, if not better, than that of Julia. They are sensitive children, and their feelings are keenly touched every time Julia goes above them and takes the reward. The last day of school arrives, and before the committee and the parents of the district, Julia exultingly bears away the school honors, to the deep mortification of Lucy and Edward.

This is not right or just; it is not salutary in its influence upon any of the parties. Such influences, operating every day upon the hearts of children and youth, for the space of ten or fifteen years, are a serious injury both to the victors and the vanquished. On the one hand, pride, vanity, emulation and their attendant evil passions are fostered; on the other, there are envy, jealousy, hatred and their whole brood of wicked thoughts and feelings. Often these passions and their baleful effects are manifested in after life. This early moral training of the heart prepares it to indulge and enjoy the thousand little contemptible envyings, jealousies, hatreds and back-bitings of villages and neighborhoods.

It is sometimes said, that the premiums of the school, while they stimulate to study, are too light in their impressions to affect the future life of the child. We know better. It is oft as great a triumph for a child to stand at the head and wear the medal, as for the man to be

successful in a contested election. And defeat, by a spirited child eight years old, is felt as keenly, as the defeat is felt by the man of forty. It is easy to call all rewards, from a plum to the Presidency—trifles. But they are not trifling in their influences upon feeling and character. And in winning or losing them, children feel and are affected as much as men. Upon all philosophical grounds, they have as much reason to be. We complain—the pulpit, the press, the platform, and even the "stump," complain of the wicked ambition, the emulation and strife, and consequent corruption of public men. One who knew nothing of us, (and one who did know us) as a republican people, would think it one continual strife after the honors and emoluments of office; an earnest, life-effort to see who shall get his head above all others.

The truth is, we begin at four years old to try to "get to the head," and after this struggle has continued through the common school, the high school, the college, and (scandalous to christianity though it be,) sometimes even the theological seminary, is it a wonder that we should *continue* trying to get to the head? If this is the way we should be trained to go in early life, during almost the entire forming period of our characters, is it expected we shall "depart from it?" Here is a young man about to graduate in college, night and day he has studied to get above and keep above his class: thoughts of college honors, the pride and approbation of friends, the popularity of his standing in the eyes of the community, have passed through his mind ten thousand times since the day he entered college; and most likely it was with an eye to his "standing," that he labored so long and so diligently in his preparatory course of study. Now are we to expect he will change his character, or what is the same thing, his motives to effort after he leaves college? If he enters political life, will he not, at any expense, and by any means, strive to "get to the head?" To wear the medal still? To win the applause of others? In college he had rivals—some whom he feared and learned to hate—it did him good to beat them then—it will do him good to beat them now. They envied and strove to defeat him there, and they will do the same through life.

In some colleges, rewards and promotions have been laid aside on account of the bitterness and trouble they occasioned among the students. And it is believed there is more study and a better scholarship secured now, than when "college honors" were made the motives to application. And students who study for the love of study, and to become fitted to be most efficient and useful in their profession, will have more character if not more knowledge. When they leave the institution, they will be far more likely to retain their habits of application, than those who studied to "shine." They make the men who grow, and who plant themselves most deeply in the affections of the public.

In the whole course of training children and youth, no motives, either to obedience or study, should be addressed to them, from a regard to which it would not be proper and right for them to act in all their future conduct. Teachers of our common schools have the mass of the children of the State under their care for the first sixteen years of their lives. If, during this period they teach their scholars to discharge their duties from selfish motives, they strike a fatal blow to all elevated moral character. They degrade study, for they associate it with victory or defeat in the class. Scholars thus trained will not love study for its own sake, or for the usefulness and happiness which it can bestow upon its honest, faithful votary; and when this peculiar stimulus is withdrawn, and they "finish their education," they will not be likely to trouble themselves any farther with books. Then again, life is full of duties for the discharge of which we cannot expect to be paid upon any sugar-plum system whatever; and our early training should fit us for them. Obey, study, do this, do that, in the family, in the school, *because it is right.* Let the child be thus trained under the high behests of duty, and when he is old he will not depart from it!

"Then you would not make any appeals to emulation?" Yes! emulation has its place as a motive of right and holy conduct. Hold up for the emulation of the young, the example of the wise and good. In this sense the Bible justifies its use. It is one of the most instructive and useful lessons, to analyze before the class the character of one who has battled nobly for truth and right, and done something to bless his race. The feelings of no member of the class will be injured, no injustice will be done, but all will be improved and blessed by such a course.

Teachers have sometimes said to us, when speaking upon this subject, that it would not do in their schools to give up all rewards, &c. Perhaps not, at once; all sudden changes are attended with some evil. But we hope teachers and parents will give this subject careful thought, and we have no fears for the final result. We are confident that an approving word or smile on the part of the teacher when a scholar does well — when *any* scholar does well according to *his advantages* — will be found the most salutary and efficient reward. The whole school will approve of this, and parents and scholars will be satisfied. Or, if any rewards, in the form of presents, are bestowed, we would suggest that they should be given for good character, and this, too, without any previous expectation of them on the part of the receivers.

#### COMMON ERRORS IN TEACHING GRAMMAR.

The object of English Grammar, say all authors correctly, is to teach the scholar, to read, to write, and speak the English language with propriety. Now, except in some schools in which recent improvements have been made, how is it aimed to secure so desirable an object, as thus using the English Language?—Reading being conducted as an exercise separate from a grammar lesson, how are scholars taught to *write* our language correctly? Nine names under the head of "Parts of Speech," are committed to memory, with their various qualities and uses, and then all words under some one of these names, are to be joined together according to some thirty rules committed to memory also. This has been the method, and this only, by which the great mass of scholars in our country have been taught to write the English language.—Has the object been gained? Have those generally, who have studied grammar from two to ten terms, by this method alone, been able, upon leaving the school, to write or speak our language correctly? I do not mean whether they have been perfect, capable of appreciating the different styles of writing, the beauties of thought and diction, and able to express themselves in the happiest and most eloquent manner; such perfection is the work of years; I know of no limit to perfection here. But have the great majority of scholars under the *parsing system*, or where *parsing* was the principal object, been qualified to use common words correctly? After completing their parsing at school, could they sit down, with confidence in their knowledge of grammar, to write a letter upon business, love, or politics? Would their composition be free from the plainest blunders in the position of words, the use of capital letters; in orthography and punctuation? No! Four out of five who have parsed grammar will say—yes, nine out of ten will say, their study of grammar did them little or no good in this respect. Without ever looking into a grammar, or so much as ever hearing of a "relative," or a "disjunctive" conjunction, thousands, from talking some kind of grammar from childhood, are able to do business, to write letters which will be understood, or get some one to write for them; and the majority of those who have committed, an hundred times over, the definitions of grammar, can do no more. It is painful to recall one's own experience in parsing, and so is the thought that so many thousand children and youth are yawning every day over a long, dry, unintelligible parsing lesson. From what I have seen, and what I have been told by those who have experience in it, and from what, in the very nature of the case, must be, I know that grammar, as it has

been generally studied, is the most repulsive, and profitless exercise in our schools. A few teachers, who have the tact to interest scholars in any thing, will make *some* love parsing; but in most cases, the object of grammar is not secured, and it never can be secured in this way. A lad is sent to a watchmaker to learn to make watches; he is seated in a room to commit to memory the names all the parts of a watch; to define them all, and tell their use and application, and give a rule for the juxtaposition of the several parts of a watch. His master spends one hour each day in hearing him repeat all this. The pupil is not required to make the several parts of a watch; nor to put them together or take them apart—only to learn their names and give some rule according to which they were arranged as they are. After thus *parsing watch-making* for ten or fifteen months, the young man sets up the business of watchmaking for himself. Will he succeed? Why not? If it is philosophical to take the course generally taken to teach the scholar to write our language correctly, *that* is the method to make good watchmakers. But the apprentice, in addition to learning the names and rules connected with his business, is set to working at the thing—actually making watches. Now there is no way of teaching a scholar to write the English language but to set him about the thing—forming sentences by putting thoughts into words! Of course if he is ready to enter upon the study of grammar he knows something of making letters and spelling words: let him *write* since this is the lesson for him to learn. He may repeat every definition and rule of all the grammars ever published, and never feel the least confidence that he can express his own thoughts correctly in writing; scarcely dare, as is generally the case, to make the attempt. That most repulsive and frightful exercise—writing composition, has been turned into the most attractive and profitable of the school, by a correct method of teaching grammar.—And the importance to every scholar of being able to write, with a good degree of correctness, his own language, I need not demonstrate. The school that does not give the scholar this ability, deplorably fails in one of its primary and most essential objects. Ask those who have been "educated" in the District school, if this has been done for them, and the unhesitating answer will be, 'No!—'What is the use of studying grammar? is an inquiry which half the parents in New England have made; and although many enquiries of this kind are owing to a limited knowledge of the subject, this one, I maintain, is to the point. And very few scholars in the study would be able to give their fathers any intelligible answer. They do not see the use—no practicable benefit whatever, in the repetition for the hundredth time, of those nine parts of speech. The writing part of grammar they know nothing about. They are never made to see that writing is the thing they are to do. I well know that many things should be studied for the discipline of the mind, while practically they are of little value; but I have never seen reckoned among them "learning to write the English with propriety," and this too for New England scholars! I doubt not the memory may be strengthened by committing to it the contents of a grammar; and so it would be if made to remember a particular name for every chip in the wood yard. But on the whole the mind is injured by the dwelling so long upon what, to it, is such a meaningless dovetailing of words.

It may be said that most scholars will make fewer gross blunders, for having "parsed grammar." Granted. Yet the great end of this most valuable study is not secured, and this begins to be seen.

*Richardson's Address on Common School Ed.*

He had learnt a most useful principle of life, which was to lay nothing to heart which he could not help, and how great soever disappointments had fell out, (if possible) to think of them no more, but to work on upon other affairs; and some, if not all, would be better natured.

*Life of Sir Dudley North.*



## FAMILY DEPARTMENT.

## FAMILY READING.

An early taste for reading, is one of the bright promises of future intellectual affluence, and is well nigh essential to respectable literary attainments. It is also one of the best safeguards against coarse and grovelling habits and dangerous juvenile allurements. During the periods of childhood and youth, there is a vast deal of leisure time, which, if not filled up with something that is at once interesting and improving to the mind, will be wasted, or given to folly, if not to ruinous dissipation. Besides the hours which ought to be devoted to study, or to manual industry and healthy relaxation, how many leisure moments and half hours are there, in almost every twenty-four, from the age of seven or eight, to seventeen or eighteen, which might be employed in amusing and useful reading; and which, being thus employed, would greatly improve the taste, elevate the views, inform the conscience, enrich the imagination and enlighten the judgment.

That some children and youth, have a much higher natural relish for books than others, I very well know; and that, in some cases, it may be extremely difficult ever to excite much interest, under the most judicious management, I am not disposed to deny. I believe, however, that much more may be done to give all the families of any community a taste for reading, than is generally supposed. Indeed, I am strongly persuaded, that if proper care and pains were to be taken, at the domestic fireside, not one child in a hundred would grow up, without acquiring such a taste, at least, in a moderate degree.

But how is it to be found? A few will have it at any rate. They seem to be born with it. They will learn the alphabet in spite of you; and will so eagerly devour every little book they can find, at a very tender age, that the great difficulty is to hold them in check. These, however, are the exceptions. A taste for reading, is in general, gradually and not very rapidly acquired. It is not enough to tell your child that it is of the highest importance he should love his books, and improve his leisure time in profitable reading; or to express your wonder, that now, when he is a dozen years old, he has so little taste for history, biography, travels and the like. A reading taste is not to be reasoned into a boy, any more than a love of some kind of food, which you wish him to be fond of. You must bring interesting books into the family, and place them within his reach.

When he comes in, from play, from school, or from work, there must always be some volume, paper or tract, at hand to catch his eye and fill up the leisure moments, which would otherwise be lost. In this way, those who are at first quite indifferent about any kind of reading, imperceptibly become fond of glancing their eye at whatever happens to fall in their way; and, ere they or their parents are aware of it, a taste for books is developed, or acquired, which, if rightly directed, may lead to the most important acquisitions. When, the moment the child enters the sitting-room, something instructing or amusing is always in his sight, and within reach, he must be stupid indeed, to sit down and look vacantly into the fire, instead of taking up whatever happens to arrest his attention, upon the shelf or side board.

It may be objected, perhaps, 'that many parents cannot afford to buy books and bring other interesting reading into their families, however great the advantage may be. It is as much as they can do, to feed and clothe their children, and furnish them with school books.' I think I fully appreciate the difficulty; but it ought to be considered, that the price of books has been so much reduced, by recent improvements in paper making, printing, &c., as to bring them within the reach of all, who have any thing to spare. And certainly, it becomes those who feel too poor to expend a few dollars, annually, for profitable reading, to inquire whether they might not make the saving,

by such retrenchments in other things, as would take little or nothing from their own personal comfort, or that of their children. For myself, I would rather take but two meals a day, that I might have something to spare, to imbue the minds of my children with an ardent desire for useful knowledge, by furnishing them with interesting books, than to feed like a prince, and withhold from them these cheap means of mental improvement.

Besides, the vices of society cost infinitely more than it would require to furnish every family with sufficient reading; and many a father, who would fain excuse himself for not purchasing books, by the plea of poverty, spends ten times as much as it would take to buy them, at the tavern, in making himself first a fool, next a brute and last a demon! Very few sober and industrious parents are so poor, that they cannot, now and then, spare a dollar or two to develop and gratify the taste of their children; and if there are any such, how many hundred tracts, of an intensely interesting character, can be had for almost nothing.

Another way, in which children, of a suitable age, may be inspired with a taste for reading, is by example, and by showing an interest in whatever interests them.—When a child sees his older brothers and sisters improving their leisure time in reading, and hears them talking with sparkling animation, about what they find in their favorite authors, he will be induced, almost as a matter of course, to fall into the same habit. But the examples of parents is calculated to have a still more powerful influence, especially when they connect it with such winning encouragements, as strong affection almost instinctively prompts. It is extremely natural for children, as well as for adults, to wish others to enjoy, whatever in their reading is highly interesting to themselves. Hence, they will ask their parents to hear such passages read aloud; and it is of great importance to gratify them, as far as possible. No matter if you have heard the story, or the anecdote, or the historical incident a hundred times before. It is new to your child, and the more you seem to enjoy it the better will he love to read. So, in the long winter evenings, there is hardly any child of nine or ten, but that may be allured to sit down and read to his or her mother, with a great deal of pleasure and advantage. I can testify from experience, and I trust with gratitude, how my own honored mother, who had but very little time to spare, from her weighty family cares, used to encourage her children to read to her, and how much this contributed to our happiness, if not to our improvement,—[*Dr. Humphrey.*]

From the Practical Educator.

## DOMESTIC EDUCATION OF FEMALES.

BY REV. H. WINSLOW.

The greatest danger to females of the present time, is, the neglect of Domestic Education. Not only themselves, but husbands, families, the community at large, does this danger impend. By far the greatest amount of happiness in civilized life is found in the domestic relations, and most of this depends on the domestic culture and habits of the wife and mother. Let her be intellectually educated as highly as possible; let her moral and social nature receive the highest graces of vigor and refinement, but along with these let the domestic virtues find ample place.

We cannot say much to our daughters about their being hereafter wives and mothers, but we ought to *think* much of it, and to give the thought prominence in all our plans for their education. Good wives they cannot be, at least for men of intelligence, without mental culture; good mothers they certainly cannot be, without it—and more than this, they cannot be such wives as all men need, unless they are good house-keepers; and they cannot be good house-keepers without a thorough and practical teaching to that end. Our daughters should all be *practically taught* to bake, wash, sweep, cook, set table, make up

beds, sew, knit, darn stockings, take care of children, nurse, and do every thing pertaining to the order, neatness, economy and happiness of the household. All this they can learn as well as not, and better than not. It need not interfere in the least with their intellectual education, nor with the highest style of refinement. On the contrary, it shall greatly contribute thereto. Only let that time, or even a portion of it, which is worse than wasted in idleness, sauntering, gossip, frivolous reading, and the various modern female dissipations which kill time and health, be devoted to domestic duties, and the domestic education of our daughters would soon be all that can be desired. A benign, regenerating influence would go forth through all the families of the land. Health and joy would sparkle in many a now lustreless eye, the bloom would return to grace many a faded cheek, and doctor's bills would fast give place to bills of wholesome fare.

But it is said — "Why teach our daughters these domestic services, when they are not to practice them?" — We reply, in the first place, how do we know they will not need to practice them? All cannot be rich; and how do we know that our daughters will be the favored ones, whom Fortune will exempt from all domestic occupations? How many thousands of husbands and families in our land are at this moment suffering their keenest misfortune, in the fact that the wife and mother was never taught the art of aiding her husband! How many in the middle walks, who might soon realize competence, and even wealth, if the wife knew how to make the most of her means. It is within limits to say, that at least seven-eighths of the wives and mothers of our land absolutely ought and need to put their hands to the various domestic services; nor can they withhold, without wronging their families and violating their most solemn vows. Shall they then, in the days of their daughterhood, be trained to these duties, so that they may sit as easily and pleasantly upon them in all future life, or shall early neglect make them only sources of mortification and dread?

But in the second place, the wives and mothers of even the wealthiest, are not entirely exempt from domestic cares. They must have an oversight, a care, a responsibility; they must be the heads and guides of their households. Otherwise, adieu to domestic order, peace, comfort. You cannot be in a family a single day, without learning by all around you, whether the wife is the well-trained and accomplished mistress of her household, or only a troublesome boarder. Alas! for the family where she is only the latter; though its furniture eclipse even oriental magnificence, and its riches be heaped to the moon.

Now, who is best qualified to supervise a household? — She who has been thoroughly trained to all the duties of the household, or she who knows practically nothing about them? Who can best direct the servant to bake bread, roast meat, wash dishes, set the table, clean the house, arrange all things with neatness and order? She who has had a practical training in these matters, and knows how they should be done, and in how much time. Is not he the best master of a ship, a store, a factory, a farming interest, who has been through a previous thorough course of practical pupillage? Would you think a man fit to have charge of a store or a machine-ship, until he had gone through a course of apprenticeship? No more is any woman fit to have charge of a household, till she has been through a thorough course of practical household training. Without this, she cannot properly direct her servants — she is at their mercy. They may impose upon her every hour of her life. If they do well, she does not know it; and, finding their fidelity unappreciated, they soon cease to do well. If they do badly, she does not know it; and, finding that they can take advantage with impunity, they soon learn to do evil. At length, things come to such a pass that a change of servants is demanded. The same causes soon call for a second change, a third, a fourth, and so it goes. If many families are afflicted with the same ignorance and inefficiency in the mistress, they must

endure the mortification and discomfort of a perpetual interchange of spoiled servants.

There is a very questionable remedy for this, to which some of the richer families resort. It is the practice of giving a *bribe* or *premium* to their servants. They will give exorbitant wages, with a view to presenting strong motives to do well and to securing the best servants. This is unkind to all the less wealthy, as it renders their servants discontented, and often puts it out of their power to procure them on any reasonable terms. It also spoils the servants thus bribed; for they are soon inflated with high notions of themselves, become imprudent and lazy, and must then needs be dismissed. They are thoroughly spoiled for any place. It is certainly right to encourage fidelity by making suitable returns for excellent service, but the practice of over-bidding a less wealthy neighbor in the article of a servant, as a substitute for the deficiencies of the mistress, is about the meanest and unkindest thing I know of.

In conclusion — I can see no better way for our daughters than to take hold and learn all the duties of the household. Let them remain practically ignorant of none. Let them become so fully acquainted with them, that they will *love* to do them. And let them not only learn them, but to all useful extents, let them *practice* them through all the days of their daughterhood, wifehood, motherhood. And their rewards shall be, better and happier husbands, better and happier children, better and happier friends, and, for themselves, better consciences, and longer and more blissful lives.

I will subjoin a passage in Latin, which may serve to refresh the minds of my young female readers with what they have learned at school, and also to impart a valuable lesson of instruction. If manufactories have redeemed our wives from the necessity of toiling at the spindle, it is that they may devote the more time to other domestic duties, and to the higher culture of the mind, not to indolence and pleasure. Incidet de uxoris mentio; quum unusquisque suam laudaret, placuit experiri. Itaque equis Romani petunt. Regias nurus in convivio et luxu deprehendunt. Pergunt inde Collatiam. Lucretiam Collatini uxorem, inter ancillas in lanificio inveniunt. Ea ergo ceteris prastare judicatur.

NO EFFORTS TO DO GOOD ARE LOST. — I have heard of some seeds which will sleep in the earth for ages, and I have read of the young of certain insects which lie in a state like death for eighty years together, and yet, when the hand that scattered the seed had been mingled with the dust, and when the insect that had deposited the young had ended its flight for generations, the seed would come forth a forest of mighty trees, and the slumbering insect would wake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering the seeds of knowledge, and piety, and immortality; but we see not the seed spring forth. Our instructions seem to be forgotten; the fruits of our liberality seem to have perished; and our favors seem to have been in vain. But be of good courage; the seed is still in the earth undecayed, and the time will come when it shall spring forth, and yield a plenteous harvest. It is watched over by the God of heaven, and not a seed shall perish. The hand that scattered may be withered, but the seed itself shall swell, and send forth its germ, and become a tree. The voice that uttered the sermon may be silent, but others that received the truth shall come forth and declare it afresh to the generations that are yet unborn.

That would be the most noble kind of Grammar that would be formed if a man profoundly skilled in many languages, vulgar as well as learned, were to treat of the various properties of each and to shew their several excellencies and defects, and in view of relative circumstances, to account for dissimilar or anomalous facts as originating these.



## PUPIL'S DEPARTMENT.

## IMPROVEMENT OF TALENT.

The ignorant have often given credit to the wise for powers that are permitted to *none*, merely because the wise have made a proper use of those powers that are permitted to *all*. The little tale of the Arabian dervise, shall be a comment of this proposition.

A dervise was journeying alone in the desert, when two merchants suddenly met him.

"You have lost a camel," said he to the merchants.

"Indeed we have," they replied.

"Was he not blind in his right eye, and lame in his left leg?" said the dervise.

"He was," replied the merchants.

"Had he not lost a front tooth?" said the dervise.

"He had," rejoined the merchants.

"And was he not loaded with honey on one side and wheat on the other?"

"Most certainly he was," they replied; "and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us to him."

"My friends," said the dervise, "I have never seen your camel, nor heard of him except from you."

"A pretty story, truly," said the merchants, "but where are the jewels that formed part of his cargo?"

"I have neither seen your camel nor your jewels," repeated the dervise.

On this, the merchants seized his person, and forthwith hurried him before the *cadi*, where, upon the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him of either falsehood or theft. They were about to proceed against him as a *sorcerer*, when the dervise with great calmness thus addressed the court:—

"I have been somewhat amused with your surprise, and own that there was some ground for your suspicions; but I have lived long, and alone; and I can find ample scope for observation even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footstep on the route. I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one leg from the faint impression which that particular foot had produced upon the sand. I concluded that the animal had lost one tooth, because, wherever it had grazed, a small tuft of herbage was left uninjured in the centre of its bite. As to that which formed the burden of the beast, the busy ants informed me that it was wheat on one side, and the clustering flies that it was honey on the other.—[*Lacon*.]

## AMERICAN BOYS.

During the winter previous to the passage of the Port Bill closing Boston harbor, the youthful amusement of the boys was to build hills of snow on the Common, and slide down upon them to the pond. These hills the English troops destroyed merely for the purpose of provoking them. Of this injury the boys complained, but again repaired them. On their return from school, however, they discovered that the soldiers had again rendered their labor vain. A deputation was immediately appointed to wait on the British captain and inform him of the conduct of his soldiers, with a request that their amusement might not be interfered with. The captain declined rendering them any satisfaction, which consequently induced the soldiers to become the more impudent.

In this dilemma, they called a council, and appointed a second deputation, composed of some of the larger boys, and sent it to General Gage, the commander-in-chief.

General Gage enquired why so many children had waited on him.

"We come sir," said the tallest boy, "to demand satisfaction."

"What," said the General, "have your fathers been teaching you rebellion, and sent you to show it here?"

"Nobody sent us, sir," answered the boy, while his cheek reddened and his eye flashed—"we have never injured nor insulted your troops, but they have trodden down our snow-hills, and broken the ice on our skating-grounds. We complained, and they called us young rebels, and told us to help ourselves if we could. We told the captain of this, and he laughed at us. Yesterday our works were destroyed for a third time; and sir, we will bear it no longer."

The general looked at them with admiration, and said to an officer by his side, "The very children draw in a love of liberty with the air they breathe. You may go, my brave boys; and be assured, if my troops trouble you again, they shall be punished."—[*Bellows Falls Gazette*.]

## FARMER AND ARTIST.

"Of what use is all your studying and your books?" said an honest farmer to an ingenious artist. "They don't make the corn grow nor produce vegetables for market. My Sam does more good with his plough in one month, than you can do with your books and papers in one year."

"What plough does your son use?" said the artist quietly.

"Why he uses ———'s plough, to be sure. He can do nothing with any other. By using this plough, we save half the labor, and raise three times as much as we did with the old wooden concern."

The artist turned over one of his sheets, and showed the farmer the drawing of his much praised plough, saying with a smile, "I am the inventor of your favorite plough, and my name is ———."

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm-house and make it his home as long as he liked.—[*London Paper*.]

## MINDING ONE'S STOPS.

Many examples of the importance of correct spelling are on record. The following remarkable proof that it is also important to punctuate properly, is perfectly authentic.

A contract for lighting the streets of Liverpool in 1819 was entered into with the public authorities, by two individuals, a leading feature of which was, that the "lamps at present are about four thousand and fifty, and have in general two spouts *each*, composed of not less than twenty threads of cotton." The contractors had accordingly proceeded to furnish each lamp with twenty threads, but this being but half the usual quantity, the commissioners discovered that the difference arose in the phraseology of the contract, the comma *following*, in place of *preceding* the word *each*. The variation in sense arising from this misplacement of the comma, created a difference in payments under the engagement, of sixty thousand dollars per annum, and made quite a difficulty, which ended at last in the annulment of the old, and the drawing up of a new contract between the parties.

An appendage to the above in which the difference occurs more plainly to the ear than the eye, occurred in the Supreme Court of New Jersey, lately in the examination of a candidate for admission to practice. "What is a court?" asked one of the judges. "A place," answered the student; in the words of Blackstone, but *spacing them* rather differently, "*where* injustice is judicially administered." Their honors looked grave, but did not withhold the diploma.—[*Cist's Advertiser*.]

There is something pleasing yet solemn in the review, which as life's evening advances we take of our early contemporaries; where are they, how fare they, and who of all are yet pilgrims with us this side of eternity's shade.

## DISTRICT SCHOOL JOURNAL.

ALBANY, NOVEMBER, 1847.

That the education of his children should interest a parent, is so plain a truth, that one feels himself to be heaping insults upon the understandings of men, when he sets about to prove it. Nature, with its strong affections; reason, with its demonstrations, and revelation with its authority—all exhort us to train up our children in the way they ought to go. But if this be so, why is it, that we look with such surprise upon a parent, who is deeply engaged in education? One, who exerts himself that his children shall be placed under the care of those who are competent to educate the body, mind and heart? The answer which is extorted from us, it grieves us to utter, yet the truth must be told: our surprise at seeing a parent display an interest in the welfare of his child, is, because of its uncommonness. We are so accustomed to see fathers and mothers, stifling upon this point, the voice of nature and reason, and running counter to the divine authority, that we look upon him as formed in a finer mould than the rest of humanity, who does his duty and strives to train aright his child. We have become so accustomed to parental infidelity, that we seem to look for nothing else; and to see the contrary of this, is so agreeable a disappointment, that we cannot restrain the expression of our surprise. And yet, if the world was, as it ought to be, the true cause of astonishment should be, that there lived a man within the limits of civilization—to say nothing of christendom—who felt little or no interest in the mental and moral training of the young.

Nor are children the only persons who have suffered from this wide spread apathy. Teachers, were they to detail their grievances, might tell of wrongs, which would stir a fever in the blood of age. From the very nature of the case, the work of education must be entrusted to a class of men, whose business or profession it shall be to train the youth of each succeeding generation. This, to be well done must be a life-long work, and he who would perform it well, must be freed from all embarrassments that may hinder him, as well as receive every aid and encouragement, which can minister to his success. But has the teacher been thus aided? No. On the contrary, he has had to contend against apathy, and prejudice, and opposition, and scanty support, so that the wonder is, not that he has accomplished so little, but that he has done so much.

Now it could be easily shown, that the teacher has just cause to feel himself injured, when he is subjected to such treatment. What! shall a person devote his time to promote the well being of our children, and the return we make, be a scanty pittance, scarce sufficient for the support of life? The dignity of a work is always to be measured by the importance and difficulty of it; and if so, who can doubt that the education of the immortal mind—the leading of the young into the path of virtue—the withdrawal of youth from the path of evil doing—is, of all pursuits, the most honorable among men?

We say that the teacher deserves to be honored and rewarded, because his work is difficult, and of all labors the

most important. Any man may learn to make a plough, or to use it when it is made. And if in his first attempts at plough-making, he spoils much wood and iron, it matters little, for the loss is slight, and is well compensated by the acquisition of skill. And if in the first attempts of the farmer, his furrows be crooked and shallow, this too matters little, the skill displayed next year will make up for the ignorance of this, and in any case, the ground next year will be none the worse of all the curved lines and shallow scratchings. But on the other hand, the teacher's profession is more difficult, and that "aptness to teach" which it requires, is attainable by few. Nor may he, like the plough-maker or the farmer, go to work and spoil minds, as if they were wood or iron, or a field, from which the harrow can soon efface all the crooked scratches. If the teacher does not succeed in making his pupil what he ought to be, that pupil becomes without fail, what he ought not to be.

What has been said, will suffice to show that the teacher's work is important and difficult, and therefore honorable; and if we desire that good and competent men shall devote themselves to it, and if above all we wish them to succeed in their work, then must we honor them as they should be honored, and reward them according to their work.

Now we believe that the public are becoming more awake to their duty in this respect; but still when all is said which truth will permit, it must still be confessed, that in few places is the *teacher of the Common School* honored and rewarded as he ought to be, and in too many places he is regarded as a mere drudge, a menial, discharging nearly the lowest task at which a man can be set.

How then may this state of things be altered, and the condition of teachers be improved? We believe, that in so far as the direct efforts of teachers are to be exercised to effect a change, there is but one thing which they *ought to do—to make their worth known by the diligence and skill which they display in the school room.* Let them send forth the youth solidly taught and well established in virtuous principles, and these will be their living epistles of commendation, known and read of all men. As far as our experience has afforded data upon which to form an opinion, we believe that it is never wise, it never does any good for the members of a profession to berate the public, on account of failure in appreciating their merit and rewarding their services. We honestly believe that the teacher will accomplish more by the diligent discharge of his duties than by any thing else; and we are certain that he will gain nothing by scolding, for we have known many men who have tried to gain their deserts by this means, and all of them worsened their condition, not one bettered it in the least. Before they scolded, they had lukewarm friends, afterwards, bitter enemies.

But if the teacher is to be thus passive, this is not to say, that none are to use "great plainness of speech." This duty devolves on those not immediately engaged in teaching, but who feel an interest in it; and it is a duty which must be faithfully performed, and it must be begun at once. Let every man, according to the extent of his influence, exert himself. And let none suppose that they

have done their duty, when they have told a neighbor what he ought to do. A good act is better and more influential than a thousand good words. Begin then by paying liberally the teacher who instructs your children. Invite him to your house, place him in the seat of honor, as one who richly deserves to occupy it. By your conduct learn your children to reverence him, and without a doubt you will be rewarded by their improvement and increased dutifulness. And as you pursue this course, you will be delighted in seeing that the circle of your beneficent influence, which at first enclosed only your own home, will extend itself farther and farther; and if we all do so, the teacher will soon have no cause to complain.

#### PAGE'S THEORY AND PRACTICE OF TEACHING.

We have learned, that the review of the "Theory and Practice of Teaching," which was published in the February number of the Journal, has made the impression on many minds, that Mr. Page entertains very heterodox opinions on the subject of School Government. For example, it has been said, that he believes and teaches that corporal punishment "is one of the worst remains of barbarism that prevails among us." Of course, those who make such declarations have never read Mr. P's book, and to correct their misapprehensions, we cannot do better than quote from it, the closing paragraph of the section on Corporal Punishment:

"From all that has been said, it will be seen that I do not hesitate to teach that *corporal infliction is one of the justifiable means of establishing authority in the schoolroom.* To this conclusion I have come, after a careful consideration of the subject, modified by the varied experience of nearly twenty years, and by a somewhat attentive observation of the workings of all the plans which have been devised to avoid its use or to supply its place. And although I do not understand the Scriptures, and particularly the writings of Solomon, to recommend a too frequent and ill-considered use of it, I do not find any thing in the letter or spirit of Christianity inconsistent with its proper application. It is the *abuse* and not the use of the rod, against which our better feeling, as well as the spirit of Christianity, revolt. It is the *abuse* of the rod, or rather the abuse of children under the infliction of the rod, that first called forth the discussion referred to, and awakened the general opposition to its use. I am free to admit there has been an egregious abuse in the matter, and that to this day it is unabated in many of our schools. I admit, too, that abuse very naturally accompanies the use of the rod, and that very great caution is necessary in those who resort to it, lest they pervert it."

Before we conclude, we cannot forbear from saying, that Mr. Page's work is the best book on the theory and practice of teaching that we have ever read.

#### SCHOOL REGULATIONS.

Teachers cannot be too careful in framing rules for the government of their schools; and we have been sometimes astonished to see how little of practical good sense they display in regard to this matter. An instance of this has lately come to our knowledge. At the close of each session the scholars are asked, "have you violated any of the laws of the school to-day," and according to the

answer which is given, the scholar is marked as delinquent or not.

Now this rule might be well enough, if children abhorred lying as much as nature is said to abhor a vacuum. But since this is not so, we can hardly conceive of any plan, whereby children can be so readily seduced into falsehood as by the adoption of this regulation. Teachers, above all others, should be careful lest they undermine the principles of virtue in the young mind. And to inculcate truthfulness, and then to expose a child to the strongest assaults of temptation, seems like building up with one hand and tearing down with the other.

#### REGENTS OF THE UNIVERSITY.

##### VISITATION OF COLLEGES AND ACADEMIES.

At a meeting of the Regents of the University, held Sept. 25, 1847, the following were appointed the Visiting Committees for the years 1847 and 1848, with the usual powers of interchanging with each other, at their discretion, and to make arrangements among themselves, for the purpose of effectually carrying out the intentions of the Board, in prosecuting said visitation:

For the City and County of New-York,—The Chancellor, Mr. Jenkins and Mr. Hawley.

For the Counties of Kings, Queens, Suffolk, Westchester, Dutchess and Rockland,—Mr. Verplanck and Mr. O'Sullivan.

For the Counties of Orange, Sullivan, Ulster, Greene, Delaware and Columbia,—Mr. Wetmore and Mr. Graham.

For the Counties of Albany, Rensselaer, Schenectady, Schoharie, Montgomery and Fulton,—Mr. Lansing and Mr. Buel.

For the Counties of Herkimer, Oneida, Madison and Lewis,—the Chancellor and Mr. Paige.

For the Counties of Saratoga, Washington, Warren, Essex, Clinton, Franklin, St. Lawrence, Jefferson and Oswego,—Mr. McLean, Mr. Pruyn and Mr. Rankin.

For the Counties of Otsego, Chenango, Cortland, Onondaga, Cayuga and Seneca,—the Secretary of State and Mr. Corning.

For the Counties of Broome, Tioga, Chemung, Tompkins, Yates, Steuben and Allegany,—Mr. Hammond and Mr. Campbell.

For the Counties of Monroe, Ontario, Livingston and Wayne,—the Lieutenant Governor and Dr. Luckey.

For the Counties of Niagara, Orleans, Genesee, Erie, Wyoming and Chautauque,—the Vice Chancellor, the Governor and Mr. Wadsworth.

By order of the Regents of the University.

T. ROMEYN BECK, *Secretary.*

**THE INDIAN AND THE BURNING GLASS.**—An old Indian seated near me took out of his pouch a bit of punk, and flint and steel, and began to strike fire to light his pipe. I directed the interpreter to tell him he need not be at that trouble, that I would bring down fire from the sun, and light his pipe with that. He looked at me awhile, and shook his head, as much as to say "Nonsense!" I rose and went to him, drawing from my pocket a sun glass, and concealing it from his view, drew through it the focal rays, and told him to smoke. He did so; when, the tobacco being ignited and the smoke from it filling his mouth, he first looked at me, then at the sun, then at his pipe, with eyes that danced in their sockets, with amazement and awe.—*McKenny's Travels among the American Ind.*



## MISCELLANEOUS.

## COMPENSATION OF FEMALE LABOR.

The following truthful paragraphs from the Boston Investigator are worthy of careful consideration. The injustice complained of should be made the subject of discussion, that the evils inflicted upon society by this species of oppression may be corrected.

"This is a subject which cannot be too frequently agitated. We were pleased, therefore, to read some very just remarks on this subject in the Christian Register. Among the monopolies which it becomes every well wisher of humanity to oppose, under every form in which it may appear, there is one of peculiar character, viz: the monopoly of business and employment, and of the profits which are thence derived, into the hands of the male sex. Our women are excluded from a variety of occupations, for which they are as well fitted as the other sex, by the avaricious, monopolizing, and tyrannical spirit of those who claim to be their lords and masters. We find no fault with the custom which excludes women from politics, and from the administration of government—

They are too impulsive for politicians. They would carry their party feelings to an extreme unheard of among men. We think however, there is no justice in depriving them of equal social privileges and advantages with those enjoyed by the male sex.

The barbarous nations make their women their slaves. Civilized nations make them their dependents. They have emancipated them from absolute bondage; but they have not yet granted them equal rights with themselves. Not only are women deprived of the opportunity of earning a livelihood in many profitable pursuits which are well adapted to their taste and habits, but they are obliged, by certain tyrannical customs, to accept as a remuneration of their services, about one quarter of the compensation which is given to men for the very same service. We have been surprised at the absurdity of many of our customs relating to female occupations. It is considered degrading, for instance to the dignity or gentility of a female to be engaged in the occupation of a draper or dry goods dealer; while a lady may spend all her time in the kitchen, assisting in certain menial labors for her own family, without any loss of *ton*. We are far from considering the latter occupation as in the least degrading; but we cannot understand why, if people are to be estimated according to their habitual employments, a lady should lose her claim to *gentility* on account of employing herself in selling goods, any more than on account of performing any other kind of service. There is a little hypocrisy at the bottom of this whim of the fashionable world. While it is very well known that the generality of our ladies are obliged to assist, in one way or another, in supporting the family—yet so long as their menial labors are done privately, the charitable public presume that she lives a life of perfect idleness. But if she appear in public as a school

Teacher, or a seller of goods, there is indisputable evidence against her being a person of leisure, and she is therefore excluded from the fashionable circles. But we have wandered a little from our subject. The whims of fashionable society are of but little consequence compared with the compensation of female labor. Let women be allowed as much freedom in the choice of their trades and professions as is allowed to men, and equal compensation for the same services, and we should soon reduce the number of the unhappy victims of the unlawful passions of the other sex. Women would become more intelligent, less superstitious, more virtuous, and more comfortable, and happy.

ENERGY AND MIND.—Energy! Energy is everything. How mean a thing is man with little motive power! All the abilities nature has given him lie useless, like a mighty and great machine, ready at every point for useful action,—but not a wheel turns for want of a starting power! A great man is like a great machine. He has a great power to set in motion the varied and immense projects which he has in his hand; little motives can neither start nor stop him; they may set in full play the powers of an ordinary man, and render him a respectable, nay, even a beautiful piece of mechanism, but never a magnificent one.

Yet there is one point which lifts man supremely above the machine. By the working of his own mind he can improve and exalt himself; by directing his eye to what is great and good, he may become so. If, then, we can become what we wish to be, what high objects should we aim at, and what resolute and energetic efforts should we be ever making to attain them!—*Sat. Courier.*

FAILURE IN BUSINESS.—A late writer in Hunt's Merchant's Magazine, in an article on the subject, upon which he is thoroughly conversant, thus excellently speaks of the causes of failure among business men:

1. The leading cause is an ambition to be rich—by grasping too much it defeats itself.
2. Another cause is aversion to labor.
3. The third cause is an impatient desire to enjoy the luxuries of life before the right to them has been acquired in any way.
4. Another cause arises from the want of some deeper principle for distinguishing between right and wrong, than a reference merely to what is established as honorable, in the society in which one lives.

GENIUS, TALENT AND CONVERSATION.—In Minshew's 'Dictionary of Nine Languages,'—printed in London in 1627, there are no such words as *genius* or *talent*. Wit is the only word used for mental power, and it is rendered in French by *esprit* and in German by *verstand*, which is understanding. The word *conversation* had not at that time acquired the modern sense of *talking*; in the same work it is explained as "great acquaintance, or familiarity," as we now say *conversant* with public business.—*School Friend.*

**ABOUT LANDMARKS**—Perhaps it may be useful to the farmer and not aside from the general object of the cultivator, to offer a few remarks on this subject. It is not only important that land be well cultivated, but that the owner know definitely his limits. By strict attention to the maintenance of boundaries, much collision would be avoided, and the quiet and good feeling among neighbors, in many instances essentially promoted.

The original corner, for instance, may have been a tree, which for some cause has been cut and removed; the stump remains awhile to mark the spot, but at length it decays, and finally every vestige of it has disappeared.—The surveyor is called on to run one or two or more lines, with a view to ascertain the corner, which he is generally supposed able to do by adjusting his compass to the ancient bearing of the line in question. This, however, is expecting more of the magnetic needle than it is able to accomplish, or will be so long as the laws that govern its variation are imperfectly understood, though an approximation to accuracy can usually be obtained.—An experience of more than twenty years occasional practice in the various kinds of surveying, has furnished repeated instances of the inconvenience and vexation resulting from the neglect complained of in this article.

Akin to this subject, is the mode sometimes adopted of describing land or roads as follows: "Beginning *near* the sign post of S—H—'s tavern." Now aside from the difficulty of ascertaining the precise location of "*near*," the sign has been missing for 30 or 40 years, and if 'coming events cast their shadows before,' sign posts, I mean, of course, those where rum is sold, are not likely to be the most "permanent" fixtures for boundaries hereafter. I trust, Messrs. Editors, that the preservation of "the ancient landmarks" will not be thought a matter of little or no importance, but receive a share at least of that attention to which it is entitled.—*Cultivator*.

**THE DUKE OF WELLINGTON'S COOK AT WATERLOO.**—Among other domestic servants who had attended him in the Peninsula, and afterwards followed his fortunes to London, Paris, and Vienna, was a French cook, a man of much science and excellent method in his way. This *artiste* always contrived to get his master's dinner ready at the exact time when it was wanted, and on the 18th of June he applied himself, as usual, to his duties in the kitchen of the house in Waterloo, where the head-quarters of the army were established. Amid the thunder of the battle he never intermitted his task; and when wounded men and fugitives came crowding back, and a thousand voices urged him to escape while he could, he steadily refused either to budge an inch or to intermit his labors. "His Grace had ordered dinner, and would certainly return to eat it. He was not going to disappoint so generous a master for any consideration whatever." And his Grace did come back, as he had promised, and found his dinner not less *recherche* than usual; though the state of his own feelings, victor as he was, could hardly permit him to do justice to it,

## WRITE IT IN GOLD.

President Quincy utters truths in the following few lines which should be written indelibly upon the mind of every reader.

"The great comprehensive truths," says he, "written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom or virtue or knowledge, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

**A PHILANTHROPIST.**—There lives in the city of Boston a man named John Augustus, who is in some respects the most remarkable man of his age. He is a mechanic by occupation, and some years since being in the Police court of that city, his attention was called to the case of a young man, poor, needy, and probably vicious, who was charged with a simple assault. Augustus stepped forward, offered himself as his bail, took the young man home, fed and clothed him and gave him employment. He reformed and became a good citizen. His success in this instance prompted him to further efforts, and since that time he has bailed 582 offenders, without fee or reward, and two only of them have abused his confidence. He has thus saved the city several thousand dollars in fees and costs, and the risk has not been half so great as if he had endorsed 582 of the best men's notes in the city of Boston. More than two of them would have been protested. He is a good man and a most useful citizen. May he live long to continue his work of benevolence.

*National Police Gazette.*

**THE QUEEN'S ENGLISH.**—Southey, in writing to his friend, Bishop Naylor, of Norwich, thus rebukes the habit of interlarding essays in the English language with scraps of French and Latin: Let us have our ideas in *English*—the perspicuous *English*—such as mere English readers can understand. Ours is a noble language, a beautiful language. I can tolerate a Germanism for family sake; but he who uses a Latin or French phrase, where a pure old *English* word does as well, ought to be hung, drawn and quartered for high treason against his mother tongue.

Intellect is a curse, a heavy and a frightful curse when the control of principle and the sanction of reason are absent.

## EDITOR'S TABLE.

The Harpers have just published the 30th number of the Pictorial History of England, and we earnestly commend its introduction into families and school libraries.

Chambers's Miscellany of Useful and Entertaining Knowledge. Four numbers of this interesting series are already published; we have read three of them with deep interest and not without profit.

First Book of Anatomy and Physiology by Calvin Cutter, M. D., author of Anatomy and Physiology for Academies, &c. With eighty engravings. Boston. Benjamin B. Mussey & Co. 1847, pp 139. A plain outline of the parts of the human system with many valuable hints for the preservation of health. Children may study this book with pleasure and profit.

## POETRY.

## ATHEISM.

BY MRS. L. H. SIGOURNEY.

"The fool hath said in his heart, There is no God,"  
 "No God! no God!" the simple flower  
 That on the wild is found,  
 Shrinks, as it drinks its cup of dew,  
 And trembles at the sound;  
 "No God!" astonished echo cries  
 From out her cavern hoar,  
 And every wandering bird that flies  
 Reproves the Atheist's lore.

The solemn forest lifts its head,  
 Th' Almighty to proclaim;  
 The brooklet, on its crystal urn,  
 Doth leap to praise his name;  
 High sweeps the deep and vengeful sea,  
 Along its billowy track,  
 And red Vesuvius opes its mouth,  
 To hurl the falsehood back

The palm tree, with its princely crest—  
 The ocean's leafy shade—  
 The bread-fruit bending to its lord,  
 In yon far island glade—  
 The winged seeds, borne by the winds,  
 The roving sparrows' feed,—  
 The melon on the desert sands—  
 Confute the scorner's creed.

"No God!" with indignation high  
 The fervent sun is stirred,  
 And the pale moon turns paler still,  
 At such an impious word;  
 And from their burning thrones, the stars  
 Look down with angry eye,  
 That thus a worm of dust should mock  
 ETERNAL MAJESTY!

## ADVERTISEMENT OF A LOST DAY.

BY MRS. LYDIA H. SIGOURNEY.

Lost! lost! lost!  
 A gem of countless price,  
 Cut from the living rock,  
 And graven in Paradise;  
 Set round with three times eight  
 Large diamonds, clear and bright,  
 And each with sixty smaller ones,  
 All changeful as the light.

Lost—where the thoughtless throng  
 In fashion's mazes wind,  
 Where trilleth folly's song,  
 Leaving a sting behind;  
 Yet to my hand 'twas given  
 A golden harp to buy,  
 Such as the white-robed choir attune  
 To deathless minstrelsy.

Lost! lost! lost!  
 I feel all search is vain;  
 That gem of countless cost  
 Can ne'er be mine again;  
 I offer no reward,  
 For till these heart-strings sever,  
 I know that heaven-intrusted gift  
 Is reft away forever.

But when the sea and land  
 Like burning scroll have fled,  
 I'll see it in His hand  
 Who judgeth quick and dead;  
 And when of scathe and loss  
 That men can ne'er repair,  
 The dread inquiry meets my soul,  
 What shall it answer there?

## THE BOY AND THE FLOWERS.

BY MISS H. F. GOULD.

Radiant with his spirits light  
 Was the little beauteous child;  
 Sporting round a fountain bright—  
 Playing with the flowrets wild.

Where they grew he lightly stepped,  
 Cautious not a leaf to crush;  
 Then about the fount he leaped,  
 Shouting at its merry gush.

While the sparkling waters swelled,  
 Laughing as they bubbled up,  
 In his lily hands he held,  
 Closely clasped, a silver cup.

Now he put it forth to fill;  
 Then he bore it to the flowers,  
 Through his finger there to spill  
 What, it held in mimic showers.

"Open, pretty buds," said he,  
 "Open to the air and sun;  
 So to-morrow I may see  
 What my rain to-day has done.

"Yes, you will, you will, I know,—  
 For the drink I gave you now,—  
 Burst your little cups and blow  
 When I'm gone, and can't tell how.

"O! I wish I could but see  
 How God's fingers touches you;  
 When your sides, unclasped and free,  
 Let your leaves and odors through.

"I would watch you all the night,  
 Nor in darkness be afraid;  
 Only once to see aright  
 How a beauteous flower is made.

"Now remember, I shall come  
 In the morning from my bed,  
 Here to find among you some  
 With your brightest colors spread!"

To his buds he hastened out  
 At the dewy morning hour,  
 Crying with a joyous shout,  
 "God has made of each a flower."

Precious must the ready faith  
 Of the little children be,  
 In the sight of Him, who saith,  
 "Suffer them to come to me."

Answered by the smile of Heaven  
 Is the infant's offering found;  
 Though "a cup of water given,"  
 Even to the thirsty ground.

## WHAT I HATE TO SEE.

I hate to see an idle dunce,  
 Who don't get up till eight,  
 Come moping into school,  
 A half an hour too late.

I hate to see a scholar gape,  
 And yawn upon his seat,  
 Or lay his head upon his desk,  
 As if almost asleep.

I hate to see a shabby book,  
 With half the leaves torn out,  
 And used as if the owner thought,  
 'Twere made to toss about.

And now I've told you what I hate,  
 I'll only stop to say,  
 Perhaps I'll tell you what I love,  
 Upon some other day.



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